THE
Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

VOL. V., No. 4.] Registered No. M. 1304. THURSDAY NOVEMBER 27, 1919. [PRICE : 2 As. Annual Subscription Rs. 6.

CONTENTS.

A VISION OF INDIA :
The Lotus—VI. By K. S. Ramaswamy Sastri B.A., B.L. 49
GREAT THOUGHTS 49
EVENTS OF THE WEEK .. 50
LEADER :
The Indian Reform Bill. 51
NOTES AND COMMENTS 52
A MADRAS DIARY. 53
SOCIAL AND RELIGIOUS :
Hindu Sociology. By K. Sundararama Aiyar, M.A. 54
Essays on Bhagavad Gita By The Hon'ble V. K. Ramanujachariar. 55
LITERARY AND EDUCATIONAL:
The Maidens to Krishna. By V. Saranathan M.A. 57
Yama and Mandavya. By V. Ramachandra Rau. 57
The Hunter. By K. Sethurama Sarma. 57
Stray Thoughts on Education. By the late S. Padmanabha Aiyar B.A. .. 57
REVIEWS :
'Democracy at the Crossways'. By F. J. C. Hearnshaw. 59
MISCELLANEOUS :
Olla Podrida. By Scrutator. 60
CORRESPONDENCE :
The failure of the Madura Conference. By R Ganapathy Aiyar, B.A., B.L. 61

THE HINDU MESSAGE stands for
(1) The Maintenance of British supremacy with self-government for India,
(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

Annual Subscription Rs. 6 only.
For *bona fide* students Rs. 3 only. Postage As. 13. Extra.
Single copy As. 2 only.

The Editor will be pleased to consider manuscripts if accompanied by stamped and addressed envelopes. He accepts no responsibility, however, for manuscripts submitted to him.

All business communications and remittances to be addressed to the Manager and all literary contributions and books for Review to be addressed to the Editor, THE HINDU MESSAGE, *Srirangam.*

A Vision of India.

THE LOTUS—VI.

BY K. S. RAMASWAMI SASTRI, B.A., B.L.

Like thy fair form is my beloved's face ;
Like thy fair petals are her lustrous eyes ;
Her hands that rule love's spacious paradise
In jewelled glory are like thee in grace
And when she walks in life's pure gracious ways
Her every step is fresh and sweet surprise.
Like moving lotus flowers whose fragrance flies
Afar her feet appear to loving gaze
So lotus-like is she that Kama great
Hath chosen as his shaft the lotus flower
To vanquish hearts with his resistless might.
And hence the lotus is to me the gate
Through which I pass within Love's blissful bower
Lit by pure passion's full moon's steadfast light.

Great Thoughts.

God is in all men, but all men are not in God ; that is the reason why they suffer.

When a wound is perfectly healed, the slough falls off of itself ; but if the slough be taken off earlier, it bleeds. Similarly, when the perfection of knowledge is reached by a man, the distinctions of caste fall off from him, but it is wrong for the ignorant to break such distinctions.

Remain always strong and steadfast in thy own faith, but eschew all bigotry and intolerance.

If you wash the body of an elephant and set him at large, he is sure to get himself dirtied in no time, but if after washing him you tie him down to his own room he will remain clean. So if by the good influences of holy men you once become pure in spirit, and then allow yourself the liberty to mix freely with worldly men, you are sure to loose that purity soon ; but if you keep your mind fixed on your God you will never more get soiled in spirit.

Fire itself has not definite shape, but in glowing embers it assumes certain forms, and the formless fire is then endowed with forms. Similarly, the formless God sometimes invests Himself with definite forms.

He who tries to give one an idea of God by mere booklearning is like the man who tries to give one an idea of Kasi (Benares) by means of a map or a picture.

Although in a grain of paddy the germ is considered the only necessary thing (for germination and growth), while the husk or chaff is considered to be of no importance, still if the unhusked grain be put into the ground it will not sprout up and grow into a plant and produce rice. To get a crop one must needs sow the grain with the husk on ; but if one wants to get at the germinating matter itself he must first perform the operation of removing the husk from the seed. So rites and ceremonies are necessary for the growth and perpetuation of a religion. They are the receptacles that contain the seeds of truth, and consequently every man must perform them before he reaches the central truth.

Events of the Week.

The Government of India have now published the Secretary of State's despatch on the recommendations of the Industrial Commission. One is glad to read at the outset that the Secretary of State accepts the two fundamental principles underlying the recommendations of the Commission, first, that in future the Government should play an active part in the industrial development of the country; Secondly that the Government cannot undertake this work unless provided with adequate administrative equipment and forearmed with reliable scientific and technical advice. It is agreed that suitably equipped organisations should be set up in the Provincial Governments and in the Central Government in giving effect to this policy and that state assistance should take various forms such as research, survey of natural resources, technical and scientific advice, commercial and industrial intelligence, the establishment of pioneering and demonstration factories, financial help, purchase of Government stores and probably also fiscal measures.

* * *

The Secretary of State invites the views of the Government of India on the main question of the forms which the financial assistance may take and wisely says he is not prepared to make any pronouncement on the fiscal questions at issue until the representatives of the people have been given an opportunity to express their views.

* * *

"In regard to labour," the Secretary of State remarks, "that if the efficiency of labour be increased even to a moderate extent, India could probably hold her own. If, therefore, development is to proceed on sound lines and if enduring results are to be obtained labour must be made more efficient in India where the workers are unorganised. A special obligation lies upon the Government to study their welfare and to secure for the better education, better housing and a higher standard of living."

* * *

The despatch approves the principle in the proposal of the Government of India that the provincial departments of industry should be set up on the general lines laid down by the Commission. With the Secretary of State's sanction the Government of India have ordered the reconstitution of the Indian Munitions Board as a Board of Industries and Munitions. A large measure of independence is given to provincial departments. The permanent Imperial department when set up is to be in charge of a separate member of the Council but the Secretary of State is not convinced by the arguments of the Government of India who thought it desirable that the two departments, Commerce and Industries should be in the hands of two separate members.

* * *

An All-India Industrial service is to be formed to serve as a reservoir from which provincial directors, deputy directors of industries, factory managers, and perhaps also factory and mines inspectors might be drawn if suitable men are available. An Indian stores department is also to be organised for the purchase and inspection of stores in India.

* * *

A notable event of the week is the publication of the report of the Joint Committee on Indian reforms. The Committee are of opinion that "diarchy" in provincial governments is the best way of giving effect to the spirit of the declared policy of the Government but they regard it as of the highest importance that the Governor should foster the habit of free consultation between both the halves. We cannot predict at present how this harmony could be successfully achieved. The Committee recommend the constitution of a permanent Joint Committee of both the houses. As regards Functions Committee the list put in as evidence by Mr. Featham is accepted and thus education and development of industries become transferred subjects between the two halves of Government.

* * *

The Committee say that there is no cause at present for disturbing the existing relation between the local Governments, the Government of India, and the Secretary of State. In their opinion India is not yet ripe for a federal system and while the extensive delegation to provincial governments of some of the powers and duties now in the hands of the Government of India is essential, the Central Government cannot be relegated to functions of mere inspection and advice.

* * *

The Committee also are of opinion that no statutory change in the relations between the Government of India and the Secretary of State is possible so long as the former remain wholly responsible to Parliament.

* * *

Fiscal autonomy, the Committee say, cannot be guaranteed by statutes without the unconstitutional results of limiting the ultimate control by Parliament or the Crown's power of veto and that it can only be assured by acknowledgement of the convention that the Secretary of State should abstain from intervention in fiscal matters when the Government of India and the Indian legislature agree and should only intervene to safeguard international obligations of the Empire or fiscal arrangements within the Empire to which His Majesty's Government is a party.

* * *

As regards the franchise report the Committee recommend that seats should be so allocated as to secure a larger representation of the rural population and the urban wage-earning classes and that adjustment be by increasing and not diminishing the representation already proposed by the Southborough report. The non-Brahmins of Madras and the Maharattas of Bombay are to be provided separate representation and if any province so desires, women should be admitted to the franchise.

* * *

The Committee reject the Grand Committee procedure as well as the scheme for the formation of the Council of State as failing in a crisis to secure the object in view and as perpetuating the disadvantage of the official *bloc*.

* * *

As regards voting of provincial budgets the Committee consider that the Governor will be justified in cases where budgets are reduced or voted against to resubmit the vote to the Council for reviewing their decision. But in respect of the Indian Budget voting is not introduced as establishing any measure of responsible government in the central administration and the power of the Governor-General to disregard adverse votes is to be considered as real. With a view to imbuing the Council from the start with the spirit and conventions of Parliamentary procedure, the Committee recommend that the first President should be one qualified by experience of the House of Commons and knowledge of Parliamentary procedure.

* * *

Another important change is made in the Executive Councils. The Governor's Executive Council normally contains two members and if neither of them is an Indian the Committee think it also desirable that it should also include two non-official Indians. As regards the Governor General's Executive Council it is recommended that in future it should contain not less than three Indians.

* * *

Excepting agency charges the cost of the India office is placed on the British Budget and more Indians are to be admitted to the Council of India.

* * *

The Hindu Message

The Indian Reform Bill.

The Indian Reform Bill as originally published had several drawbacks. It was the barest skeleton and several of the most important matters were left to be settled by rules to be subsequently framed. Past experience led people to fear that the intentions of Parliament, however generous, would, if not actually translated into statutory language, be liable to be diluted in the process of rule-making by bureaucratic agencies. So when the Joint Committee of Parliament commenced its labours its proceedings were very eagerly followed in India and expectations ran high as to the recommendations it would make. Every shade of public opinion in India was fully represented before the Joint Committee who very patiently tried their very best with a spirit of conscientious fairness to understand what every one had to say. With commendable promptitude they have now finished their labours and have presented their report to the Parliament. This report of theirs must certainly be pronounced as satisfactory and the Bill as revised by them is an undoubted improvement on the original and we can unhesitatingly say that it is a substantial fulfilment of the pledges made in the famous pronouncement of the 20th August 1917. By this we do not wish anybody to infer that full self-government has been granted or at least that all popular expectations have been fulfilled. All that we intend to convey is that it is an immense improvement upon the Montagu Chelmsford Report as well as upon the original Bill, that it offers fair beginnings of responsible government by providing for a considerable amount of popular influence being brought to bear on the administration at large. The Grand Committee is abolished, the constitution of the Council of State is altered, a measure of fiscal autonomy is conceded, the Imperial Budget is allowed to be voted upon, the Governor-General's Executive Council is to contain at least three Indian members, education and industry are included among the transferred subjects—all these are to be found in the amended Bill marking thereby a decided advance upon the original Bill. No doubt our satisfaction would have been greater if some provision had been made for some element of responsibility in the Central Government. Though this is a matter for regret still it cannot be denied that the structure of the Central Government as now proposed by the Joint Committee opens the door to the exercise of great influence over the administration by the representatives of the people. Several of the objectionable features advocated in the Government of India's Despatch have been discarded by the Joint Committee. A large majority of the suggestions embodied in the Congress-Moslem league scheme has been adopted in the present Bill. In the provision that the Governor-General and the Governors are not to be members of the Legislative Councils we have a notable advance in the right direction. Not only does it do away with the theory that the Legislative Council is a mere expansion of the Executive Council but it also gives the Councils a separate and independent standing in the Government. The constitution of a Standing Committee of both Houses of Parliament for the purpose of securing closer Parliamentary touch with Indian affairs is a matter so long prayed for by the Indian National Congress. Now that this is conceded we may be sure that it is bound to make an enormous difference in the administration of India. One of the most important points awaiting the immediate attention of this Committee is the examination of the draft rules under the Bill. This is eminently satisfactory. As the scheme of the Bill leaves much to be carried out by rules, this provision not to leave the framing of the rules to the tender mercies of the bureaucracies at Delhi or Whitehall is of vital importance. Another remarkable feature of the Report is that it puts the assessment of land-revenue on a statutory basis. Popular opinion has been very insistent on this and we have no doubt that this recommendation of the Joint Committee will be keenly appreciated by the land-owning and agricultural classes. The reactionary proposal of the Government of India for a divided purse has not gained ground with the Committee. But we are afraid that the Committee, while not endorsing the suggested separation of sources of revenue, have given the Governor the power of dividing the purse which is not a quite satisfactory arrangement. The power of the Government of India with the assent of the Legislative Council to regulate tariffs is a distinct gain. On the whole, judged in the light of impartial criticism, it must be conceded that the Bill now presented to Parliament as amended by the Joint Committee is generally satisfactory and is a real step forward towards the progressive realisation of responsible government in India and when passed into law, will undoubtedly usher in a new era in the history of the political advancement of our country.

As regards the prospects of the Bill we feel quite confident that it will be passed into law before the meeting of the next Indian National Congress. The duty before us then is to make this instalment of reform a success, to do our best to work the scheme smoothly and successfully and pave the way for a steady march towards the goal. There is no good in exploiting the defects of the scheme and manœuvring for the break-down of the machinery. As Sir P. S. Sivaswamy Iyer says "a spirit of harmonious co-operation between the people and the bureaucracy and between the different classes of body politic are the requirements of the future. The successful working of the scheme now inaugurated is the surest means of attaining the final goal in the shortest time.

Notes and Comments.

John Ruskin complained that parents only cared to give their children an education which would befit them for a "*position in life*" or for "*advancement in life*,"—not for "an education which was *good in itself*." The great object and ambition in life is to cut a figure, to become known, to gain applause,—this is the *advancement* sought. The masses who applaud can only appreciate *appearances*, and so those who want their appreciation work sedulously to maintain appearances by the rounding off of all angles and the smoothening of all edges. The steam-roller is the great god of the modern epoch in India, and the work of levelling down so as to deprive them of their power of thought and individuality is being done with admirable efficiency. In our Presidency, today, our lawyers, our orators, our patriots, our poets, our philosophers, our legislators, our public men of all kinds are all of a pattern, are cast in the same mould, are produced by the same methods, hold the same views of life, and are animated by the same aims. There is not one who can afford to take a stand, or engage in a performance, of his own, either in industry or in education, so as to augment the number of those who can work or think for themselves or enable others to live their life on this stage of the world with profit and pleasure, even though they might not share the qualifications which are favoured by those who set the prevailing standard, pattern, or fashion which is to earn public approval or applause.

*
* *

Sri Krishna, and other Indian teachers, have always taught the gospel of duty,—for its own sake, not for the gaining of public appreciation or of a public position. Again, in ancient life, in India, the training for the efficient performance of duty was such as to qualify for entering into the ranks of the employed and the employable. Each community had its own function and station in the life of the community, and all *co-operated* in order to make that life peaceful, happy, and efficient. This is the true import of the system of *Varnas* in India, and virtue was conceived as lying in the honest and diligent performance by each man, of his own share of the social function and service allotted to the group to which he belonged,—irrespective of all consideration of public appreciation or advancement, or even of the attaining of a public position.

*
* *

An inclination and even eagerness to receive new truths and ideals of life, even when they threaten to commit havoc on old standards and cherished ideals, is good in itself. But, it is necessary to make sure that their claims for acceptance are proved and established beyond all doubt. We have no objection to any new institution or practice in life, if it is shown to result in a distinct *social* gain. For instance, many Brahmins have made sea-voyages to Western countries, and have gained benefits of one kind or another to their own selves. But, have any of them introduced a single industry or provided employment for any *class* of Indians, high or low, who are unemployed or unemployable, by reason of want of opportunities of employment? The Brahmins who have gone out to Western lands have returned usually as barristers, or have gained their laurels as political agitators, or, at most gained admission into the closed temple of the Civil Service of India. What benefit have they conferred on the country and society in India? The ruling bureaucracy whose ranks some have entered remains with undiminished power to mould the fate of the land and its people as ever before. The poverty and the helplessness of our people to provide for their own wants in industry remain the same as before. Our political agitation in England, too, has so far done us little good of an appreciable character. It is absurd to deny that it is the Great War that has come to us as a "blessing in disguise" to those who have carried on political agitation in India. Our unswerving loyalty to the British race and empire in their grave crisis has done for us what more than thirty years of persistent and stubborn endeavour or agitation failed to do,—it opened the minds and hearts of Englishmen to the justice of the national claims of Indian to responsible government in a manner unknown before. The political prospects or gains in front of us are thus due to causes other than those usually assigned to them by people who can cleverly count on the credulity of their audience or on their own abnormal powers of self-persuasion and self-glorification.

*
* *

Mr. Asquith's description of the political personality of the late Prime Minister, Sir H. Campbell-Bannerman gives us the ideal of what ought to make for success in public life:—"He never put himself forward, yet no one had greater tenacity of purpose; he was the least cynical of mankind, yet no one had a keener eye for the humours and ironies of the political situation. He was a strenuous and uncompromising fighter, a strong party man, but he harboured no resentment. He was generous to a fault in appreciation of the work of others, whether friends or foes. He met both good and evil fortune with the same unclouded brow, the same unruffled temper, the same unshakable confidence in the justice and righteousness of his cause." In this Presidency, at least, we still wait for a politician of this type. It is of stuff like this that leaders are made. We have no true leaders yet, and so the public interest languishes.

*
* *

The following passage regarding Hindus occurs at p. 146 in Mr. Chesney's "India under Experiment." "Belonging to a society which has added to the barriers of caste the Mohamedan institution of the Zenana, the Hindu is not a person easily known by any one outside his own circle. His religion, which enters into all the acts of his life, is not so much a creed as a social system, into which no outsider can enter by virtue of subscribing to its doctrines. To those who are born within the fold all mankind is necessarily severed into the two divisions, Hindu and non-Hindu; as for the Israelites it was divided into Jew and Gentile. But this people in whom the sense of particularity is so strong has been endowed in addition, unlike the Jew, and in contrast with such races as the Armenian and the Parsi, with an inflexible attachment to its own land. With small powers of defence, but gifted with an infinite patience, it has set itself to absorb or sterilise the successive intruders into its domain, after having made use of them. As it subdued its Mahomedan conquerors, who nowadays must fall in behind or trust to the sustaining power of the British Government, so now it turns instinctively to the task of getting the upper hand of the foreign power of the moment."

*
* *

We do not remember ever to have come across a grosser mixture of truth, error, and prejudice than is contained in the above extract. In the *first* place, caste is not a principle of division, but one of unity and co-operation,—of "unity without uniformity," to use the immortal phrase coined by the late eminent scholar, Professor Rangacharya. *Secondly*, the Hindus have always held that their women's proper sphere of work and influence is the home, and not public or social life. The "अन्तःपुर" (or interior compartment) is a characteristically Hindu institution. The Moslem "institution of Zenana" may have further influenced

the ancient Hindu idea of a woman's separate sphere of work and influence by adding some new features. But we have certainly not borrowed the "Zenana" of the Moslem in its entirety. *Thirdly*, though Hindus recognised themselves as a people with a "strong sense of particularity,"—though a Hindu is born, not made by accepting a set of dogmas or doctrines,—and though we look on India as the "Holy Land" of our people *par excellence*, we have never been an exclusive community,—*i.e.*, we have always been accessible to all healthy influences, and we have always been ready to receive foreigners freely and extend to them our right hand of fellowship. Swami Vivekananda dwelt on this fact of the Hindu recognition and practice of the harmony of religions and the brotherhood or solidarity of humanity ; and his deathless and matchless first address to the Chicago Parliament of Religions carried an electric shock into the hearts of his Western audience. His words remain as true to-day as when they were uttered. *Fourthly*, the foreigners who have settled in India have not been "absorbed or sterilised" by the Hindus. They still maintain their social and racial personality, and they have gained—and not lost—by their contact with the Hindus. For example, look at the Parsis and Moslems in India, and contrast their present hopeful and flourishing condition with the slow, but sure, decline of the Irish, mercilessly cast to their doom when brought into contact with the Anglo-Saxon race in Great Britain. *Lastly*, the Hindus (and the Indian Moslems, too) are not at present engaged in any undertaking which can be truly described as "the task of getting the upper hand of the foreign power of the moment." Our sole object is to obtain a recognition of our rights to an equality of status as citizens of the Empire. So far, the attempt has met with scant success. The future will, we trust, be more hopeful. But no Indian—of whatever race or creed—has or can have the criminal folly to embark upon the attempt to "get the upper hand of the foreign power of the moment"—viz., the British suzerainty and paramountcy in India. The Anglo-Indian mind of Mr. Chesney is narrow, bigoted, and aggressive to a degree beyond all precedent, and it is no surprise that it should resort to mendacity and misrepresentation as legitimate methods of political agitation in order to injure the cause of Indian progress and to mislead the British people so as to perpetuate the present serfdom of the Indian people.

A Madras Diary.

(FROM OUR OWN CORRESPONDENT.)

The week was a gay and busy one and the city was very much animated and lively for three days the Viceroy stayed with us. Lord and Lady Chelmsford arrived at Madras on the morning of the 24th and from that moment till they left for Bangalore on the night of the 26th they went through a most crowded programme. A very large number of Addresses, as much as fourteen, were presented to His Excellency at the Banqueting Hall by the Corporation, the two Chambers of Commerce, the various Political, Mahomedan, Christian and Aristocratic associations to all which His Excellency replied collectively.

* * *

His Excellency's reply was very general and with very few exceptions rather inadequate throughout. One would search it in vain for a spark of an encouraging word or the gleam of a hopeful ray for the future. The Viceroy refused to share the gloomy anticipations of the members of the Corporation about their financial position under the new Act and told them that he would exhort them to use their enhanced powers for local taxation and that he would deprecate dependence upon doles from extraneous services. Equally discouraging was his reply to the Port Trust to whom he said that while his Government were not unmindful of the great importance of port development in India, yet they were unable to accept the suggestion which the Port Trust made that the responsibility for financing the future developement of the Madras Port by large Imperial loans should rest with them. With regard to the controversy about State and Company management of railways the Viceroy said that it is hoped to set up a Committee to sit during the winter of 1920-21 to enquire into it, among other matters, but with regard to the important question of railway development he was not much encouraging and said that the limiting factor for the present will not so much be money as material.

* * *

Regarding Indian interests abroad it is consoling to find His Excellency more assuring. He has been pressing for the inclusion of an Indian in the deputation before the proposed Commission in South Africa and he hoped to succeed. Referring to the Indians in Fiji he said that the Secretary of State for the Colonies agreed to the cancellation of indentures on all estates on which the principal reforms recommended by Mr. Andrews had not been carried out on 1st January 1920 but since he was not satisfied with this he had asked the Secretary of State to ascertain what would be the cost of commuting the remaining indentures and freeing every Indian labourer in Fiji on the 1st of January next.

* * *

His Excellency the Viceroy performed the very pleasant ceremony of laying the foundation stone of the "Hall of Victory" on the morning of the 26th. An entrance arch and a beautiful pavilion in architectural style were erected and the whole grounds looked merry and bright with the many coloured flags and buntings and the equally and perhaps more riotously coloured costumes of those present. His Excellency in his speech said: "I like well the form which your Memorial is to take—a building to be the home of all those Associations which aim at improving the health and well-being of the community.

* * *

"I said our dead had died that we might have life more abundantly. How could we commemorate them better than by doing something which will make for the health and fuller life of those who are still to come."

* * *

Quite an interesting feature during the Viceroy's visit was the Exhibition of women's work which was opened at the Senate House by Her Excellency Lady Chelmsford on Wednesday the 26th. The exhibits themselves without any more assistance of a printed card or other thing proclaimed their creators and the whole hall was really "Ladies' Realm". Only a visitor could understand the variety and the use of the women's work exhibited which ranged from the coarsest *cumblee* to the finest lace. One could not fail to be impressed by the enormous scope which Western education had given for ladies' handiwork. In addition to exhibits there are well organised and instructive demonstrations by the Queen Mary's Technical School for Disabled Indian Soldiers, the women's medical work for Southern India, by the Girl Guides and others. There is also a fully illustrated Guide to the Exhibition priced at the very moderate sum of Rupees Two each. It is very useful as a compendium of women's work in South India.

* * *

Madras has lost a very familiar figure in the person of Sir V. C. Desikachariar whose death occurred so suddenly and so sorrowfully at his residence at Mylapore on Friday night of the 14th. He retired only last year from his eminent office of a Judge of the Presidency Small Cause Court. Now gruff, now hilarious but always stentorian, his court was ever marked by life and bustle which by their woeful absence in some others made them dull, dull as only a judicial court could be. It is with sincere regret that I have to note his death.

Social and Religious.

Hindu Sociology.

BY K. SUNDARARAMA AIYAR, M. A.

I. The Indian Man.

(Concluded.)

Heredity in the form in which Darwin and his school understood it—viz., the inheritance of acquired characters—is now no longer as scientifically sustainable. For, Dr. Weismann's researches have tended to show that, in the majority of cases, no such inheritance takes place. Dr. Weismann, however, does not dispute the importance of heredity, but has brought forward his own theory of *germ-plasm.* According to this theory, the most potent factor in heredity is *the constitution of the germ.* The hereditary substance of a cell is composed of "*ids,*"—equivalent portions of germ-plasm, each of which contains all the kinds of determinants which appertains to the building of the individual's physical body. How the selection of the "*ids*" belonging to the parents, grandparents, or more remote ancestors is determined in hereditary transmission—what are the causes determining their mutual influence for adaptation in reference to stimuli—what are the circumstances determining the variations in the nourishment supplied to the several "*ids*" in each organism.—these are all questions which are not answered in Weismann's theory. But, *in the main,* his theory of germ-plasm is now generally admitted, and may be said to hold the field.

With regard to the theory, the part played by personal selection in the grouping of the "*ids*" transmitted by parents or remoter ancestors is one of great practical and scientific importance, though liable to be ignored in the conflict of human emotions and interests. Personal selection works chiefly in a negative direction,—*i. e.,* by removing all undesirable or unfavourable individuals from the genealogical tree of each species. In India, a systematic attempt has been made to regulate and transmit the *guna* (or physical composition) of the "*ids*" from father to son (and even from a remoter ancestor), even though, in the struggle for life, the predominant interest or the passion of the moment may bring about a casual rise or fall in the professional calling and status of the individual. *Karma* (the manner of working and functioning of the physical substance) can alone settle for each individual, in birth after birth, what his bodily organism and its environment, physical and social are to be. It is the former—viz., the bodily organism—that has to be kept strong and free from deterioration, as being the instrument which enables the individual to adjust himself to the environment and to fulfil his ultimate destiny. Even spiritual growth, though largely independent of the environment, has to be effected through the exercise of the characteristic functioning power and tendency natural to each bodily organism (or *Svadharma,* as it is called). This unquestionable fact has never been forgotten in the evolution of the Indian social organism of the past,—for the Hindu social objective and aim has been self-conquest and soul-emancipation for the Jiva. On the other hand, the conquest of the environment has been the social objective and aim of the West; and so the peoples of the West have been more anxious to vary the "*ids*" entering into the constitution of the germ-plasm and thereby to enable the organism to adapt itself more and more to the environment,—but at the expense (or even the entire suppression) of the inner spiritual development arising from the intrinsic nature of the organism. In India alone the Bhagavan's original division of Varnas and his injunctions regarding spiritual evolution by Karma have been best maintained.

Sri Krishna himself enumerates in the Gita (XVIII. 42—44) the *Four Varnas* (or kinds of men) *created* by him according to the principles already explained. Tranquillity, restraint of the senses, penance, purity, forgiveness, straightforwardness, and belief (in the continued existence of the Jiva after death) form the functions springing from the inborn tendencies of the Brahmins. Valour, glory, courage, resourcefulness (in emergencies), never running away from (the field of) battle, making gifts, the masterful temper which can command obedience (to Dharma) form the duties of Kshatriyas which spring from their inborn tendencies. Cultivating the land, the breeding of cows, and commercial exchange are the duties of Vaisyas springing from their inborn tendencies. And rendering service (in obedience to command) is the duty of Sudras springing from their inborn tendencies."

3. *Hindu Society* is organised on the basis of co-operation—on the basis of "unity without uniformity"—among its different occupational sections or groups (*Varnas*). To each Varna is assigned a distinctive calling, and the men in each Varna are ordinarily expected to confine themselves to the occupation specially assigned to it. In times of stress when a person is unable to find his means of livelihood in his own special occupation, he can take up the occupation of the Varna (or social group) below his own, but not that of the Varna above. The reason is that Indian society is arranged vertically,—*i. e.,* one group below another,—and the occupations assigned to the higher social strata are not *economically* productive, and hence intrinsically incapable of yielding a value in exchange for the products of what is usually regarded as industry, or labour proper. For example, the Brahmin's calling is purely literary and mostly ritualistic and has therefore no economic value, but has a sentimental, spiritual or substantial value, as it forms a process of preparation for the attainment, in due time, of spiritual perfection and peace. Similarly, also, with most of the occupations assigned to Kshatriyas.

The great difference between the Hindu systems of Varnas and Western society lies in the fact that the former has an objective beyond the sphere of material existence, while the latter confines itself to the achievement of aims having in view only the happiness of life on earth. The value of the life here consists in its being possible to combine sense-contacts with self-denial and spirituality in varying proportions according to the capacities and tastes of the individual till at last the time comes when, in the course of evolution, the aspirant after perfection is able to concentrate his mind (in the state known as *Samadhi*) on the Innermost Bliss of the Self by an utter disregard—amounting even to total unconsciousness—of the requirements of the senses, and the body can be maintained only by the heed paid to it by others or merely by a process of involuntary muscular activity resulting in a purely casual satisfaction of the appetites.

Hindu society may seem, when looked at from outside, essentially to resemble all other societies and to be founded on the social nature of man. But such is not really the case. It is, in truth, founded upon the idea or conception that man is a soul—the noumenal Atman itself,—not an animal. The body and mind of man as well as the constitution of society on which so much of the welfare of man's body and mind depends are all themselves dependent on the forms and conditions of matter which, in its nature, is the very antipodes of the Atman. Neither the vegetative and animal aspects of man's nature nor the social tendencies to which they lead can have any essential kinship or association with the Atman—with the spirit in man. All human society can at best

promote what Aristotle called "the good life." But even good life on earth can only *negatively* help the realisation of the Atman—*i. e.*, in its highest forms of development it only helps to promote that inward turning and concentration of the mind on the spirit which is to end in dissolving the mind with all its associations and contacts with the world outside. The Vedic thinker does not deny that man is, by his association with nature, a social and moral being, and that the forms of social and moral life are found in different states of development in different climes and periods of history. All modes of social and personal life among men are equally sprung from material nature,—whatever may be their value in promoting the attainment of moral or spiritual evolution. Even as some forms of them, though essentially unethical, are of value as preparing the way for the ethical, there are others which are essentially unspiritual, though they prepare the way for the spiritual life. Social man is at first bent upon perfecting the machinery of society for purposes of offence and defence, but the social force he thereby creates leads quite as often to his own society's ruin or dissolution as to the disruption of other societies. Even thus, the ethical life of man which begins by helping the spiritual life in each individual ends by turning his mind away from all social and ethical life, and finally leads to the dissolution of the human mind itself and all its powers and capacities. Man's social life and its progress towards integration or consolidation are achieved through processes and formations in which strife and competition, after having done their work, give place to love and co-operation in an ever-increasing measure,—but even social harmony and unity is, according to the Hindu conception of the origin and nature of the universe, as much a moulding of matter as the earlier aspects of social conflict out of which they have grown: and hence both must be passed and left behind before the Atman shines for each individual in all its lonely and stately self-effulgence.

Till this state of glory is reached or even becomes possible of realisation, man has to work on in the plane of material life in one or other of its stages of evolution; and his reason, in spite of its intrinsic worth, works as much as a disruptive, as a unifying, power. Our acquisitions of knowleege of all kinds, our growing control over the forces of nature, our multiplication of tools and machinery, our perfecting of the art of government, our achievements in the realms of fine art and literature,—all lead quite as often to evil as for good. Only when man aims at the realisation of his Innermost Self of Bliss (प्रत्यगात्मन्) has man to practise the desirelessness (Vairagya) which rises equally above the law of love and the law of combat and ends, by turning his senses and intellect, his emotions and will from the material life in all its forms, in de-humanising him so as to make him a veritable God,—the Atman, noumenal and impersonal, which he is in essence and in truth.

Essays on Bhagavad-Gita.

BY THE HON'BLE V. K. RAMANUJACHARIAR.

(Continued.)

To prevent the wandering the disciple should be *Yukta*, attentive. (*Ibid.* 14.)

The last three operations should be done steadily, little by little:

'Little by little, with discrimination and perseverence, let him withdraw; make the mind firmly fixed on the Self, and not think of anything.' (*Ibid.* 25)

The term 'withdraw' refers to the drawing away of the mind from outside objects; It is therefore *pratyahara*. Fixing the mind on the Self is *dharana*, and not thinking of anything else is *dhyana*. These practices should be done little by little. The disciple may suffer severe reverses and *dhriti* or perseverence is therefore needed. He will receive much help from discrimination in rejecting outside objects and fixing the mind on the Self.

Certain other conditions are referred to by the following expressions: 'free from desire,' 'without the feeling of possession (*Ibid.* 10)

'With a serene mind; and 'without fear.' (*Ibid.* 14.)

The first two indicate the stage preceding the Yoga practice. The third expression does not refer to the serenity produced by the conquest of the desires; for, it may be presumed to follow from freedom from desires. It must therefore refer to the stage of Yoga, and mean 'absence of depression.' For, confidence on the disciple's part that he can do what others have done is quite necessary. The positive aspect is connoted by the word 'serene' and the negative aspect by the expression 'without fear.' Compare also with the expression 'with undesponding mind' in verse 23. Finally, the word *satatam* (always) in verse 10 and *sada* (ever) in verse 15 show that the practice should be done at the same hour every day; not always; for this is impossible.

(III) YOGA OR SAMADHI (self-realisation)

When the instructions are carefully observed, the disciple will be in a position to percieve the Self. This is described in verse 19:

'As a lamp in a windless place flickers not, to such is likened the Self of the Yogi, who with subdued thought is practising Yoga.'

So long as the lamp is shaken by the wind, it flickers; but when the mind is reduced to quietude, the energy of the Self is concentrated, and he is easily seen. At the first moment of Self-realisation the disciple will be full of wonder that the Self is so beautiful, and that it has escaped perecption so long. This is followed by satisfaction. The idea is expressed in various places in the Gita. First in Chapter II. 20 it is described as *puranam*, old yet capable of being enjoyed as new. In the closing verse of the same Chapter reference is made to *bromha-nirvana* i.e. the Self which is bliss. This is repeated in Chapter V 24 26. As if in explanation of this term, verse 21 states 'enjoys imperishable bliss.' Verse 15 of Chapter VI states that one doing the practice in the manner pointed out 'attains peace which is the highest degree of bliss abiding in me.'

This is amplified in verses 20-23;

'Know that to be the separater of one's union with pain. (*Ibid.* 23.) In which thought restrained by the *Yoga* practice ceases to be: in which seeing the Self by the Self, one is satisfied in the Self (*Ibid.*20.)

In which he finds supreme delight beyond the senses, and grasped only by consciousness; established in which he moves not from it' (*Ibid.* 21.)

Which having obtained, he does not consider any other gain as superior to it; and standing in which he is not shaken even by heavy sorrow' (*Ibid.* 22.)

Thought ceases to be this is the essence of *Samadhi*. Hence the Self is perceived by the Self not by the mind, as Sri Ramanuja's commentary makes out, interpreting the term *atmana* to mean by the mind. If this view were correct, the delight would not be beyond the senses, and grasped only by *buddhi* or consciousness. *Moves not from it*, shows no inclination to rise from yoga; *any other gain*, this must refer to the time when the disciple is not doing *Yoga*; for then he can see one thing only—the Self, and cannot become aware of anything else. With the perception of Self comes confidence, knowledge, certainty—confidence, in the place of fear that the task might be too much for the disciple; knowledge—it is no longer mere belief as hitherto; certainly, because having seen the Self, there is no more doubt about it.

(IV) FOUR STAGES OF EVOLUTION

Chapter IV, verses 34 and 35 state

'The wise, who see the truth, will teach you (disciple) wisdom.

By which you will see all beings without exception in the Self and then in me.'

Will see not merely believe on trust as heretofore. Hitherto all the Selves were known to be one in their nature; but now they are seen to be one.* To enable the disciple to see this oneness, the help of a teacher is needed—a teacher who has not only learned the oneness of the Selves, but who actually sees it. This perception of oneness receives its due praise.

'Even if you are the most sinful of all sinners, you will cross over all sin by the raft of wisdom alone.' (IV. 36)

'As a burning fire reduces fuel to ashes, so does the fire of wisdom reduce all actions to ashes.' (*Idid* 37.)

'For, there is no purifier in this world like wisdom' (*Ibid.* 38.)

'Wisdom' here is the perception of one-ness. The first illustration does not guarantee the non-return of the sin; but the second by stating that it is reduced to ashes gives an assurance on the point. Here two stages are indicated.

Chapter VI, verses 29—32 add two more. The four stages are thus described.

The Yogi, who has seen likeness everywhere, now sees with his mind fixed in yoga, himself abiding in all beings and all beings in himself (*Ibid.* 29.)

This is the first stage. In the second one-ness with the Lord is perceived.

'Whoso sees me everywhere, and sees everything in me, from him I do not disappear, nor does he disappear from me' (*Ibid.* 30.)

In the third stage the one-ness perceived in Yoga is brought down to waking consciousness:

'He who, established in unity, meditates on me abiding in all beings, remains in me, however he may be' (*Ibid.* 31.)

That this verse deals with the disciple's time outside the Yoga practice is clear from the sentence '*However he may be*' for in Yoga this is not possible. The last stage of being unshaken in trouble is dealt with in the next verse.

'He, who from the oneness of Selves, sees in the same light pleasure or pain in all beings is considered the best' (*Ibid.* 32.)

In all beings whether coming to himself or others. The perception of one-ness is carried into action. All-Selves being one, what affects one should affect others also; but as this is not so, the disciple feels that he has no business to be troubled with anything happening to himself.

(V) THE BRIGHT PATH

We thus see that the disciple's consciousness becomes wider and ever wider. In the first stage the disciple sees more than the man of the world i.e. oneness of all selves. In the second stage the oneness embraces the Lord himself; in the third it spreads out beyond the time of yoga, and in the last it is so well established that it affects his action. This widening out is described graphically in verse 24 of Chapter VIII:

'The light of fire, day, the bright fortnight, the six months of the northern path of the sun,—then going forth those who meditate on *brahma* reach *brahma*.'

Light of fire the expression in the text means fire, light, and is rendered here as light of fire as opposed to smoke in the next verse describing the dark path. This respresents consciousness in the first stage. There is more light in the day more still in the bright fortnight and yet more in the six months of the Northern path of the sun, near the North Pole. They therefore represent consciousness in the second, third and fourth stages. The path is called '*Kala*' (time) in verse 23, and 'way' in verses 26 and 27 and this is not inappropriate, as reference is made to periods of time. One whose consciousness grows in this manner, reaches *brahma*, that is, his consciousness becomes all-embracing: and he does not return to birth again. This is the bright path. In contrast with this the path of the man, who works for fruit, is called the dark path. Verse 25 describes it thus:

'Smoke, night, dark fortnight, the six months of the Southern path, then the yogi reaching the light of the moon returns.'

Yogi here merely one doing meritorious deed. As the previous verse describes consciousness ever widening out, this verse should be taken to indicate consciousness more and more limited at every step. It is hardly likely that such narrowing takes place in regard to many worldly men. Apparently the verse is added as a blind. Indeed from the way in which the verses on the subject are scattered, this may be reasonably inferred. Verse 27 of the same Chapter says:

'Knowing these paths, no *Yogi* is deluded. Therefore at all times be united to *Yoga* (meditation on the two paths.)'

(VI) CONCLUSION.

The disciple should not linger long in self-realisation and self-enjoyment. He has been a servant of the Devas, and realised that he acted as the tool of his body and senses: and he must now become a servant of the Lord of the Universe and his instrument in the world to co-operate with him and carry out his plan. The disciple, who is so transformed, is certainly a greater yogi than one who merely sees the Self, and becomes *brahma*. This is stated by the last verse of Chapter VI of the Gita:

'Among all the yogis, he, who full of eagerness and with the mind abiding in me, meditates on me, is considered by me to be the greatest Yogi (VI. 47).

*One of substance, as taught by the *Advaite*, or one-ness of interest as advocated by other schoes of Hinduism. Into this controversy we need not enter, as we know what the Self is not, but not what he is. We may leave each disciple to find out the truth for himself in dus course.

READY FOR SALE.

Bhagavad-Gita (श्रीमद्भगवद्गीता ब्रह्मानन्दगिर्याख्यया व्याख्यया संभूषिता) with the commentary called 'Brahmanandagiri' of Venkatanatha. An excellent Advaitic commentary on the Gita. Cr. 8vo. Cloth Gilt. **Rs. 3.** Postage extra.

Taittiriyopanishad bhashya (तैत्तिरीयोपनिषद्भाष्यम्, श्रीअच्युतकृष्णानन्दतीर्थेन विरचितया वनमालाख्यया व्याख्यया समेतम्) of Sri Sankara Bhagavatpadacharya with the commentary called Vanamala of Sri Achyuta Krishnananda Tirtha. A special feature of this edition is the exhaustive summary of the contents of the Bhashya. Royal 8vo. Pp. 86—270 **Rs. 3.** Postage extra.

Bhaktisudhatarangini (भक्तिसुधातरङ्गिणी शृङ्गेरी जगद्गुरु श्रीसच्चिदानन्दशिवाभिनवनृसिंहभारतीस्वामिभिः विरचितम् ।) or the Works of Sri Sachchidananda Sivabhinava Nrisimha Bharati Swami the late Jagadguru of Sringeri With several half-tone illustrations.

Edition De Luxe	Rs. 10 0
Ordinary Edition	„ 2 0

Bookselling Department,

SRI VANI VILAS PRESS, SRIRANGAM.

Literary and Educational.

III. The Maidens to Krishna.

By V. Saranathan, M.A.

Ah, we love Thee
Who Art like the sea
That tempts the Moon
As she lies in a swoon
Of the melting sky,
And her love with a cry
Bids the Sun fly
From his fervid race,
And bring the Night's
face,
Her errands to grace!
And we know Thee
As the honey bee
Knows the sweet flower
Which holds a power
Sweeter than shower
Of its own store,
And breaks its door
To be all one
With glory begun
Within the Sun
Of that flower's love.
The heavens above
Do bend and move
Towards our fair
Beseeching air,
When thou art rare
As an amber cloud
That flits o'er loud
Sunset, and proud
Unhappy stars!
Ah, thy gay wars
Which Daylight bars;
And moonlight fancies,
And innocencies!
Ah, we love Thee
Who art like the sea!
And we, as the bee,
Wander to Thee
Who art a flower!
That eternal hour
When like rivers
We rush to Thee,
And in white shivers
We break on Thee,
Thou wilt bear like the
sea
This ecstacy
That trembles and
quivers
And ceases upon Thee.

Yama and Mandavya.

By V. Ramachandra Rau.

"O Lord of Death! what heinous sin or crime
Was mine that I should suffer thus? One ill
None knew from me, by thought, or word, less still,
By deed! In prayer has been spent my time
Since I the world renounced. Is it in rhyme,
Or reason. I, for fault, yet not mine own,
Should such a cruelty as thine be shown?
I, who knew not even, nor shared the crime?
And still, my lord, thou rightly didst ordain
That I should hang with robbers foul and base!"
So poured the sage in wrath, like summer rain;
And calmly, he replied, with smiling face,
"Thou tortured harmless creatures dumb, when young,
Pleasuring in their pain; and therefore now wert hung."

The Hunter.

By K. Sethurama Sarma.

From out the woods the hunter comes seeking
His prey: the paths are many: but only one
Could lead him out beyond all despair: Huge hills,
The fawn leads him long through: Dark greenwood
shades
Served him with fruitless visions unnumbered:
Unforded torrents stood stern across his path:
The fawn on the other side still stood beckoning him
To advance against the bubbling flood and have his prey:
His bow unstrung, the hunter feared his aim
Would miss: Fords crossed, hill-tops gleaming behind,
At the dawning sun, the hunter steps into the open wide
And sees no fawn in the desert vast, but sits
Down wearied, closes his eyes and looks within himself
The illusion's truth, the vision's object, that he sought
In mountain shrubs and in the woodland fields.
Content, he falls asleep his long sought for prey
In his own breast locked, up—the Almighty that he
sought
For long in temples vain.

Stray Thoughts on Indian Education.

By The Late S. Padmanabha Aiyar, B. A.

(*concluded.*)

Literature as an Aid to Religious Teaching.

A great auxiliary in the hands of teachers for imparting moral and religious instruction, and one that has all along been used with good effect, is literature. If boys are made to read and assimilate the really great books of literature and shun worthless and evil books, a great deal will have been done in imbuing them with the love of morals and religion. In that excellent American book on English literature by Prof. Long with which I believe our young friends in Colleges are familiar, it is said: "It is a curious and prevalent opinion that literature, like all arts, is a mere play of imagination, pleasing enough like a new novel but without any serious or practical importance. Nothing could be further from the truth. Literature preserves the ideals of a people; and ideals—love, faith, duty, friendship, freedom, reverence—are the parts of a human life most worthy of preservation. The Greeks were a marvellous people; yet of all their mighty works we cherish only a few ideals—ideals of beauty in perishable stone, and ideals of truth in imperishable prose and poetry............All our arts, our sciences, even our inventions, are founded squarely upon ideals; for under every invention is still the dream of *Beowulf* that man may overcome the forces of nature; and the foundations of all our sciences and discoveries is the immortal dream that men shall be as gods, knowing good and evil." To this it may be added that the same high conception of the aim of literature has been expressed by the rhetoricians of India and by Aristotle and Goethe in Europe.

Education in Ancient India.

In this connection, it would be interesting and instructive to know how the Ancient Aryans dealt with the problems of Education. The Aryan Sages had two sciences, the higher science and the lower science. The higher science was that whereby the immortal and changeless Supreme Being was known. The lower embraced all other kinds of knowledge. This division of knowledge is expressly stated in the Mundaka Upanishad. There being a spark of the Divine in every human being whose very existence depends upon it, this division seems to be peculiarly appropriate. The highest ambition of man was the realization of God or, in the words of the Gitanjali, "to dive down into the depths of the ocean of forms, hoping to gain the perfect pearl of the formless." The student had to undergo a long course of training in the lower sciences before he became fit to study the higher science. Accordingly a system of education was devised which was intended to make the student a good son, a good brother, a good citizen, a good husband, a good father, and a humble and devout worshipper of the divine. In one word the aim of all education was to teach every man to know and practise his own Dharma. Manners, morals and religion were taught together. Intellectual education which occupies the first place in modern schools, was placed last in the programme of the ancient Aryan teacher. Mr. Bhagavandas, in his Lectures on the Laws of Manu points out that, in recent times Mathew Arnold has put forth the same view of the relative importance of these items of education. Physical education was by no means neglected. It was carefully provided for in the daily life of the student, so that the health and strength of the body grew with the growth of the mind and the soul.

The Married School-boy.

In view of the rather conflicting state of the present public feeling and opinion on the question of

married school boys and college students, it may be useful to consider what the ancient sages have laid down on the subject in their scheme of Education. In his rules of conduct for a boy during his education, Manu, the great Law-giver, regards the training in purity of body and mind as fundamental. And the most important item of this is held to be Brahmacharya. Celibacy was enjoined upon the student as strict as residence with the teacher and a simple, frugal, and hardy life. Manu's insistence on utter sexual abstinence during student-life is unqualified. "Without it, perfection of vital power, bodily and mental, cannot be achieved. Without it, the bearing of the burdens of private and public life becomes a long-drawn pain and strain and struggle against debility and disease instead of a continual joy."

We thus see that the married school-boy was unknown to ancient India. He does not exist in other civilised countries. He is entirely a modern Indian species of the genus man. He is neither the Indian Brahmacharin nor the Indian Grihastha as we find described in Manusmriti and elsewhere, but a curious blend of both in which the qualities of neither are conspicuous. In Ancient India, education was serious enough to engross the student's energy and attention. Equally, the householder found himself fully occupied with the duties and labours pertaining to his Dharma as a man, husband, father, and citizen.

Apologists of the Married School-boy.

There are not wanting, however, apologists of the married school-boy phenomenon in Modern India. To these defenders of the present pernicious practice, whatever is, is right. Some of these persons say that the married school-boy is a socio-religious institution and that if the authorities should think of doing anything to disturb it, they would be incurring a great peril. These persons forget that celibacy during studentship is as essential to success in education as to success in after-life. For a school-boy to enter into married life may be a social custom or a social vice but it passes one's comprehension to see how there can be anything religious about it. We should rather wonder that these critics do not regard it as true morality and religion that a student should enter into marriage only after he has completed his education and was ready to take up his life's work. But this cry of "Religion in danger" is an alarum with which we are all familar. There will always be some people to cry "wolf" whenever attempts are made to correct a standing abuse or improve an evil custom. Every school-boy knows the history of the suppression of human sacrifice and Sati.

The married school-boy has also another class of people to defend him. Some persons say that Indian Society, like other Societies, is an organism and that you cannot disturb any part or function of the organism without injuring the organism as a whole and causing it permanent disability or even death. Hence the married schoolboy must be left alone, lest the Indian social organism be broken to pieces. I do not quarrel with the metaphor. I am even willing to admit that the figure of speech is really illuminating and helpful. But we must not overlook the obvious fact that there may be organisms and organisms, organisms that are healthy and strong, and organisms that are weak or suffering from tumours and abscesses, and therefore requiring the aid of the surgeon. I have read of a big, strong elephant suffering from large abscess which had formed round a thorn that had gone into the animal's head. The surgeon's lance cut the abscess and the animal was saved. But for the surgeon's knife, that poor elephant's agonies would have closed only in death.

Summary

I have now placed before you a few observations on some points of our educational system which deserve thoughtful consideration of Indians and their friends. The English education that we are having has indeed proved that we are fit for culture of the highest kind and that some of us can fairly hold our own with the best men of the British Universities. But it is becoming more and more manifest that for the real elevation of India, this process of grafting has not done much and that Indian education must be built upon truly National lines. This was foreseen by the authors of the Educational Despatch of 1854 who laid due emphasis on the cultivation of the Indian Vernaculars. So long as this is not done and higher education in India is not planned and carried out in harmony with the genius of Indian cultivation and on the basis of the fact that India has a vast population speaking different languages in different areas, it seems to me that the problem of providing India with a satisfactory system of education cannot be correctly solved. In organising Indian education, we should realise the full force of the common geographical comparison that India is as large as the continent of Europe minus Russia. Though European civilisation is one, the European peoples are many, speak many languages, and have each their own system of education. India's condition is geographically similar and her education must be accorded a similar treatment. I have also tried to show that there is a wide-spread feeling that we are not having the best results from our present education on account of the indifference and neglect to provide moral and religious education in schools and colleges. No system of education can be complete or healthy which omits to take adequate account of these fundamental factors in man's education. The British Government stands committed to a policy of neutrality in this matter. The people must therefore, take it in hand themselves and must make their own arrangements to supplement their children's school and college education with the necessary instruction in morals and religion. The sooner this is done the better.

The Students' Sanatana Dharma Sabha

The Sabha will hold a prize-essay competition on a religious subject for the year 1919

1. The competition is open *only* to the members of the Sabha.

2. The subject will be "*Arjuna's grief, its cause and cure*"—an essay covering not more than ten foolscap sheets of ordinary handwriting. The prize-essay will be published in the Hindu Message.

3. The Essays should be handed over to the Secretary on or before 30th November.

4. The results will be announced about the 2nd week of January, and the prizes two in number, consisting of books of the value of Rs. 20 and Rs. 15, will be awarded to the first two best essayists at the Bharata Dharma Mahamandal Conference about the 3rd week of January. The exact date will be announced later on.

K. SETHURAMA SARMA,
Secretary

Reviews.

"Democracy at the Crossways" By F. J. C. HEARNSHAW—(Messrs Macmillan & Co. Ld. 15s net.)

V

Mr. Hearnshaw then proceeds to deal with the Straight Way for Democracy. He points out that the National State and the Rule of the Majority are the means by which freedom realises itself, and that discipline, duty, and reform are the methods by which freedom is attained. Mr. Ramsay Muir says in his National Self-government: "The fortunes of self-government are bound up with the fortunes of nationalism, since it is only in communities unified by national feeling that genuine self-government is possible." Mr. H. M. Hyndman says in *The Future of Democracy*: "To be a useful Internationalist a man must be a Nationalist first:" Communal life means the subordination of the individual to the collective wisdom, feeling, conscience, and authority. "Without communal life civilisation withers, humanity decays; and the individual himself soon perishes." William Morris used to say: "Fellowship is life and lack of Fellowship is death." The communal will is best expressed in the national state. Mr. Hearnshaw says well: "The nation, indeed, is to-day the only practicable communal and democratic unit; the national democratic state within its geographical limits has an unassailable claim to sovereignty, the league of free nations, or rather of national democratic states, gives us the nearest approximation to the ideal 'Parliamant of Man' which is at present within the range of practical politics." He defines the national democratic state as "the whole community organised politically to establish and maintain for its members the essential conditions of the good life." Professor Mc. Kechnie says: "There is no part of the life of man that can claim to lie outside the sphere of the state." The State is neither an end in itself as the Hegelian idealists would say nor an obstacle in the path of freedom as the Bergsonians would affirm. "It is but the politically organised community of which he is a costituent member." To the national democrat it is "the Great Society, the sphere of his highest secular activities, the institution apart from which he cannot attain either to lawful liberty or to perfect self realisation." Its basis is not power but rightousness and peace; and it is founded not on force but on consent. Mr. Hearnshaw says: "In the national democratic state then, the sovereign authority resides in the general will, as formed by the general wisdom, under the guidance of the general conscience." He then finely says that "the general will may be defined as public opinion expressed in the imperative mood." Both imply homogeneous, corporate unity and mutual trust, free intercourse, friendly discussion Neither can exist if there exists a chaos of conflicting prejudices or a clash of racial passions. The Press, the Pulpit, the Platform, and the Parliament are the instructors of public opinion. The general will is expressed by the vote of the majority. Unanimity is impossible to attain or expect; and the only alternative to the rule of the majority is the rule of the minority. A vote has not a mere numerical aspect, it is the means of revealing the general will. The will of the minority also is really expressed in the result of the vote as during the process it had been really modifying the views of the majority. Hence it is that outvoted minorities give way and hope to become the majority in the future. The tyranny of the majority is prevented also by the representation of minorities. Further the franchise should be extended as widely as is compatible with the general well-being, because "so long as there are large unenfranchised classes there can never be permanent political peace or enduring constitutional stability."

Such then, is the case for the national democratic state and the rule of the majority. Discipline is necessary to prevent freedom becoming anarchic license. It is intolerable that one should enjoy the sweets of the corporate life and yet defy it and murder it. Bolshevism is the enemy of democracy. Professor Sidgwick says: "Dissentient minorities must either submit or depart." Freedom of discussion should in no wise weaken the duty of obedience. In free and well-governed states, we have liberty of speech, freedom of the press, and right of public meeting. But, as Bentham says, the motto of a good citizen is "to censure freely, to obey punctually." In short the true basis of political obligation is not compulsion or contract or consciousness of self-interests but community.

The harmonisation of the individual and the community is a high and noble ideal. Mr. Hearnshaw says: "When this harmony is attained, discipline becomes self-government, and duty self-realisation." For the attainment of such harmony, the standard of individual merit must be raised by education; the minor associations, *e. g.* the party or the trade union to which he belongs must not weaken his loyalty to the state; and there must be the betterment of the democratic state by wise reform. Among such reforms is the raising of the standard of public honour and the suppression of corruption. "The high spirit of religion should be breathed into the life of our democratic politics." Citizenship must be regarded as a form of divine service. Political reform also is indispensable and is clearly outlined by Mr. Hearnshaw. Industrial reform also is absolutely necessary. Class war must go and industrial democracy must come along with the recovery of efficiency and of joy in work. We must also have social reform of a salutary and beneficent type. Slums should disappear from towns, and hovels from villages; decent homes and recreation grounds and clubs should be available for all; there should be a scientific attention to the national health; the problems of unemployment, pauperisms, and old age should be solved; the social vices should be stamped out; and prison reform should secure the recovery and regeneration of the offenders. The most important and basal reform is the educational reform. Mr. Hearnshaw says: "It is generally recognised at the present day that the system of instruction—if system it can be called—established in this country is nicely adapted to produce little else than the most pestilent type of the half-educated." The ideal of education is the production of the ideal citizen. Ethics, economics, law and politics, and history should be included in all curricula. All these reforms should be carried out to perfect the blessings of the national democratic state to humanity.

VI

Mr. Hearnshaw then describes the goal in noble and weighty words. He sees "the light of that ideal city towards which the peoples are slowly wending their way." He says that democracy is an end in itself. "The democratic state is the most organic, the democratic citizen is the most fully free." The active principle of social democracy is equality. It is when he tries to describe the two stages towards the ideal city of man that his insularity obtrudes itself. He says: "Asia, Africa, and Oceania must necessarily remain long incapable of full fellowship with Europe, America, and Australasia." Asia, was the home of civilisation and religion before Europe emerged from semi-barbarism and America came to be. Even now India, China, and Japan are the inheritors of ancient and vital civilisations. Mr. Hearnshaw describes the two stages as the Federated British Commonwealth and the League of Free States. He says: "The great states of the future will undoubtedly be federated states, in which many nations, peoples, and tongues combine with cordial loyalty for common ends, but in which they retain within the federation the cherished traditions of their respective historic personalities. But he gives us no clear ideas as to the new form of the Federated British Commonwealth or as to the place of India in it It is all very well to talk of imperial legislatures and imperial executives. But is the scheme proposed one to hand over

India's destinies to Britain plus the colonies instead of to Britain as before? Plain speaking is necessary in these matters and is unfortunately not found in the book which in this respect is brief, inadequate, and unsatisfactory. Indeed in a footnote Mr. Hearnshaw has the wisdom to say about India: "Democracy is not a constitution for political babes and sucklings."

More interesting and valuable is his description of the League of Free States. M. Clemenceau said once: "The League of Nations means the regime of organised law for the world." If the Great war has rallied together the challenged democracies and the threatened nationalities and brings about an effective and desirable league of nations, that by itself would be one of the highest benefits—perhaps the highest benefit—of the war. The restoration of balance of power will not do, because the balance of power is always in a state of unstable equilibrium. The world wants an over-balance of power as embodied in a League of Free Nations. President Wilson has brought this idea within the range of practical politics, and the world honours him for this achievement. But everything depends on the aims and objects of the League, its inclusions and exclusions, its relations to outsiders, and its methods and ideals. About all this we know nothing as yet from contemporary politics or from Mr. Hearnshaw.

Mr. Hearnshaw's concluding passage is full of beauty and hope and deserves our warm attention and admiration: "The isssues are tremendous; but the opportunity is great............May they rise to the sublimity of the occasion. May they realise at how vast a cost the world has been made safe for democracy, and as they think of the myriads of noble lives that have been gladly given in order that freedom and self-government may continue to flourish among men, may they see to it that their highest endeavours are devoted to the task of making democracy safe for the world."

Miscellaneous.

Important pronouncements have been made by Mr. Lloyd George and Mr. Bonar Law pending four by-elections. While the Premier was asked by a liberal as to where he stood as regards Liberalism Mr. Bonar Law was asked as to why he did not define the policy of the Unionists. A very undefinable word, the Coalition! The Premier's answer that party strife should not be renewed at present was not very convincing. Nor was Mr. Bonar Law who said that when the Unionists joined the Coalition they lost the right to have their own policy!

The whole of President Wilson's labours at the Peace Conference has been in vain by the decision of the American Senate adopting reservations practically nullifying the Peace Treaty. The Republican majority overrode all opposition since the moment the closure was declared but it is hopeful that the Democrats are trying to effct a compromise. In fact the situation has become more hopeful since, for the Senate has rejected some of the reservations as those declaring that the United States declined interest in the responsibility for German Overseas possessions and that witholding American assent to Britain's protectorate in Egypt.

These reservations have produced a situation, unhappy, and of grave concern. It is reported that President Wilson would withdraw the Treaty. The Allies have been thrown into a difficulty as to how to proceed. Will they delay giving effect to the League or will they proceed with the Treaty and the League irrespective of the American Senate and Government.

The Hindu Message will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 15s. per annum. All subscriptions are payable in advance and should be remitted to the Manager "*The Hindu Message*", Srirangam.

Olla Podrida

The newspapers of to-day are remarkable for equal treatment of all. The death of G. D'Angelis is as well and fully referred to as the canonisation of a saint. Liberty, Equality, Fraternity, Democracy!!!

***

Did you read about the new theory of universe. It is very confusing. The net result of it is that space is not space and a straight line is not straight!

***

Two new dances have been discovered—the Jazz and the Tango. We are living in an age of discoveries. We long to discover the discoverer of these wonderful names.

***

These are not the only discoveries of our wonderful age. Henry Parkes is ushering in the New Age in dress with mysteries of colour and line. Oh madness that advertises itself as wonderful and unparallelled sanity!

***

Meanwhile in Wellesly street, Calcutta, a ghost is said to be throwing brickbats and asking for rum. What a rum ghost! So even ghosts are getting mad! Or madder?

***

In Europe there is an apprehension of a universal rising by Bolsheviks and Red agitators. We want the whole universe to rise, don't we! This is the new resurrection. We are not sure about resurrection, but we seem to be pretty sure about the death. What madness!

***

The Hindu Missionary (मिशनरी)—what a rare and ridiculons name!—calls me the buffoon of the *Hindu Message*. (vide the issue of मिशनरी dated 10-11-1919.) It is much better to be a buffoon than to be a betrayer of the great trust that the past has given to the present and the future. I cannot but call to mind the story of the beauty and the beast.

***

K. S. Thackeray has written about the *Trials of Hinduism*. But who is to write about the trials of the Hindus who have to read that book. The Editor of the मिशनरी praises it. Which means what?

***

The new Graduates of Madras were submerged by floods of convocational and subconvocational and sub-subconvocation oratory for many days past. The weather is now clearing up.

***

The inundations of committees—sugar committee, disorders committee, secretariat committee, etc. etc. etc.—are flooding the country at large. The Congress and Conference inundations are in preparation.

Scrutator.

Madras is promised a New-Year present in the shape of a Stock-Exchange. A Stock-Exchange is the life and soul of a business city and one without it is surely ill equipped for business expansion and competitions. Hence it is opportune that the new Exchange should be opened at a time when there is not only so much "talk" but also scope for industrial expansion. Madras must have one if she is to compete with her sister Precidency towns. It is of course essential that the new venture should be founded on a very substantial basis if popular confidence is to be won and we are glad to find that this would really be so. Best wishes for its success.

Correspondence.

The failure of the Madura Conference.

The District Conference that just now closed at Madura on the 23rd instant furnishes a typical example of the way in which such gatherings are worked and bolstered up to the public as representative and successful. If the success of a Conference is to be judged by the mere number of persons that makes up the gathering, by the frequency and loudness of the clapping of hands, by the number of resolutions that are passed one after another in breathless speed, by that kind of enthusiasm which is the outcome of light-heartedness and irresponsibility rather then sober thinking, and by such other similar signs of inexperienced democracy under the spell and able manœuvre of clever leaders, the Madura Conference under the Presidentship of Mr. C. Rajagopalachari, must be considered to be a success. He and his co satyagrahis and social revolutionaries have no doubt very cleverly carried their object within the four walls of their Conference hall, which may serve the purpose of their party to a certain extent. But, if the real success of a conference—especially a District Conference—is to be judged by the representative capacity or credentials of those that are politically and conventionally styled as "delegates," by a prior announcement of subjects that will be brought for discussion, by a sober and responsible hearing and consideration and discussion of subjects, by the nature and number of local grievances that are patiently considered and intelligently discussed by persons who have bestowed sufficent thought or study beforehand, by tolerance to speakers of opposite views, by any anxiety or even desire to keep up the prestige of the Conference in the eyes of the wider public beyond its four walls, the Madura Conference under the autocracy of Mr. C. Rajagopalachari, the new Messiah of Universal Freedom, must be admitted to have been a failure. It was amusing to hear speaker after speaker, from whom greater responsibility may be expected, supporting his pet resolution and pressing on the half-knowing audience, (new to public life), for acceptance, by arguing that "there is no harm in passing the resolution, since nobody outside the Conference will care for it, will be bound by it." That is the way in which they kept up the dignity, prestige and usefulness of the Conference. It was amusing to watch the assumption of omnipotent powers by the President of an ostensibly democratic assembly, who had no scruples to remove an inconvenient objection by the simple method of "over-ruling" followed by vociferous partisan howl of "obey the chair" from those who sat on the platform around him. Such incidents drove a public worker of long standing and a former Secretary of the Madura District People's Association to write to the autocratic President in the course of the Conference itself, thus: "Autocracy is the ruling power everywhere. This afternoon incident makes one to change his opinion to this—that any Goverment provided it is good, is welcome in the place of bad Government, though it is self-government." It was amusing to hear the disagreeble epithets with which some of the so-called local leaders characterised persons of opposite views and the ready ruling of the President christening them as 'Parliamentary' and thus redeeming them from an awkward situation. It was amusing to hear resolusions after resolutions read out in breathless haste in rapid succession by the indefatigable President who passed them "from the chair," with hardly little time for the audience to grasp or reflect till, at last, even his indefatigable energy could not cope with the task of putting to vote "resolutions from the chair," which had to be handed over to a lieutenant. It was again amusing to witness the same three or four individuals constantly jumping up to speak at the bidding or pressure of the President, even with regard to the few resolutions that were allowed for discussion, so much so that other speakers who applied to speak had to be rejected. It was noteworthy that no draft resolutions were circulated to the "Delegates" beforehand a very few of them knew what they were, till resolutions after resolutions were flung at them from the sacred chair in rapid volleys. The President would have, perhaps, continued the game longer had not his Secretary told him that his stock of resolutionary ammunitions was exhausted. With regard to the so-called "delegates," I do not think it will be improper for me to reveal a portion of their *rahasyam* (secret), in the interest of the wider public. This Conference is fortunate in having no intruding "spectators." In fact, all spectators were "delegates" and all "delegates" were spectators. In the unifying process for freedom, perhaps, all distinction between them was eliminated. That is a matter for congratulation. Every person (including a passer by in the street, without distinction) who paid one rupee for "delegate" ticket entered the Conference hall as a "delegate"—representing whom? Of course himself. Did not Pitt represent himself for old Sauram? I did not notice even the checking of payment. It will be no doubt sound reasoning that in the unifying process all distinction shall be abolished between one self and another. "Progress" is the watchword and here is a fertile field for future development. Some rich man, may in future think it worth his while to purchase "delegates" tickets for the supporters to his views. Under this convenient collection arrangement, any person may support his views by a number of votes limited only by the power of his purse. Again, it is astounding to be told to-day by the Secretary that the Nadar community which purchased tickets of the value of more than Rs. 200/—has not yet made the payment. Why then were they allowed to vote? Strictly speaking, it does not matter much; for, there was hardly any difference, except in a conventional name, between this Conference and any ordinary lecture assembly—only the speakers were more and the audience sat for a much longer time. After all, the so-called "delegates" were only about 300 in number, notwithstanding the great efforts of the organisers, and free meals for two days for those coming from outside.

I have not written thus in any carping or hyper-critical spirit for I am a sincere well-wisher of all healthy public movements, in which I have been taking a keen and active interest for the last more than 15 years. I have written thus only to draw pointed attention to the fact that "our deliberations of this kind will not bring us any bit nearer to the goal of freedom." I have been long contending against the abuses of public gatherings and I hope that my outspokenness in the matter will reform them in the future. I only wish that public workers should first begin to reform their public gatherings before they begin to exploit them in the grand name and cause of freedom.

Madura R. GANAPATHY IYER.

Dunlop Motor Tyre Accessories

French Chalk No. 1 in 1 lb Tins	Rs.	0	12	0
Do No. 2 in 7 lb Bags	„	1	12	0
Tyre Lever 18" ...	„	2	8	0
Do 12" ...	„	1	9	0
Motor Tyre Repair Outfits No. 2 with solution	„	8	8	0
Motor Pump No. 3 B.	„	13	8	0
Do No. 3 A.	„	16	8	0
Pocket Tyre Pressure Tester	„	6	0	0
Surepatches in tins of seven assorted	„	3	0	0
½ lb tin of Rubber Solution Extra strong	„	1	9	0
¼ lb Do Do	„	1	0	0
Valve Parts Large Each packet	„	0	4	0
2 lbs Tin Tyre Paint white	„	1	7	0
1 lb Tin Rim Paint	„	1	2	0

Available for sale at

THE TRICHY MOTOR SERVICE,

Srirangam.

BHISHAGACHARYA

Pandit H. SUBBARAYA SASTRY'S

Publications on Health, Hygiene etc.

1. Diseases and their Causes. (In English.)
2. Malaria—How Propagated. (In English and Telugu.)
3. Hindu System of Hygiene and Sanitation. (In English and Telugu.)

Each As. 4. All the above three As. 8. Exclusive of Postage.

4. A Manual of First Aid and Family Treatment. (Illustrated—in Telugu) As. 8 each.

Apply to :

THE AUTHOR,
4165, Musakhan Street,
Secunderabad.

READY FOR SALE.

RUBBER TYRES & TUBES

Dunlop Cycle Roadster Covers

28×1½ W. O.	Rs.	7—14—0
Do Do Tubes 28×1½	,,	3—11—0

Dunlop Motor Tyre Covers

30×3½ N/S. each	Rs.	87—8—0
Do Do Do Plain each	,,	76—0—0
Do Do Do Tubes each	,,	17—4—0

Available at :

THE TRICHY MOTOR SERVICE,
SRIRANGAM.

Dunlop Cycle & Motor Cycle Tyre Accessories.

Motor Cycle Repair Outfit—Large, with solution	Rs.	2	14	0
Cycle Repair Outfit—Large, with solution	,,	0	11	0
Patching Rubber, prepared, each square feet	,,	1	7	0
Rubber Solution Midget Tube	,,	0	3	3
,, Small Tube	,,	0	4	0
,, Medium Tube	,,	0	5	0
,, Large Tube	,,	0	7	0
Value Tubing No. 1 Dozen yards	,,	2	4	0

Available for sale at

THE TRICHY MOTOR SERVICE,
Srirangam.

SRI RAMAKRISHNA MISSION PUBLICATIONS, MADRAS.

1.	Stray Thoughts on Literature and Religion of India	Cloth	1— 4—0
		Paper	1— 0—0
2.	The Soul of Man by Swami Ramakrishnananda	Cloth	1— 8—0
		Paper	1— 0—0
3.	Isha Upanishad		0— 4—0
4.	Kena		0— 4—0
5.	Katha		0—10—0
6.	Prasna		0—10—0

TAMIL PUBLICATIONS.

7.	Gospel of Sri Ramakrishna	Paper	0—14—0
8.	Bhakti Yoga		0— 8—0
9.	Principles and Purpose of Vedanta		0— 2—0

Concession given on all books Except No. 7. to Subscribers of *Vedanta Kesari* a high class religious and philosophical Review (annual subscription) 2— 8—0

Apply to

MANAGER,
Vedanta Kesari,
MYLAPORE, Madras.

Please read what the *NEW INDIA* of Madras writes :

"This book is quite an original production in as much as the various facts are put forward from an Indian point of view."

Do you know what book this is ?

It is

PRE-MUSSALMAN INDIA

A History of the Motherland prior to the

SULTANATE OF DELHI

BY

M. S. NATESON

The only genuine history of ancient India written from the Indian standpoint

Price : **Rs. 1-8-0 ;** Postage extra.

For bona-fide poor students : **Rs. 1-4-0.**

The Vivekananda Publishing House,
TEPPAKULAM, TRICHINOPOLY, S. India.

ARYA DHARMA

(1) **A High Class Tamil Monthly Magazine**
devoted to Hindu Religion, Philosophy, Dharma and Literature.

(2) It is patronised by H. H. Sri Jagadguru Sankaracharya Swami of Kumbakonam
and H. H. Sri Jagadguru Sankaracharya Swami of Sringeri.

(3) It is conducted by the Dakshina Bharata Dharma Mandalam of Trichinopoly of which it is the official organ.

Annual Subscription is Rs. 2 per annum.

The current volume is the 5th and begins from Siddharthi Vaikasi (May—June 1919).

Apply to

THE GENERAL SECRETARY,
Arya Dharma office,
TEPPAKULAM, Trichinopoly.

The Trichy - - Motor Service.

UNDER EXPERT EUROPEAN SUPERINTENDENCE.

Cars can be had for hire at all hours of the day

Apply to

THE SUPERINTENDENT,
TRICHY MOTOR SERVICE,
SRIRANGAM.

Just Published!

THE HINDU

PHILOSOPHY OF CONDUCT

BEING CLASS LECTURES ON THE

BHAGAVAD GITA

BY

M. RANGACHARYA, M. A. RAO BAHADUR

Formerly Professor of Sanskrit & Comparative Philology, Presidency College, Madras

Vol. I. (Revised Reprint) Nearly 600 pp: Bound in Superior Cloth, Gold lettered.

Price: Rs. 5, Postage etc., extra.

Note: Volumes II & III in preparation.

The Law Printing House, Mount Road, Madras.

"GOODS NOT APPROVED TAKEN BACK."

SILK PITAMBER Co.,

BENARES CITY.

Silk Goods! Plenty of Variety!! All of the Choicest!!!

Silk Pitamber Sarees or Salais in all colours 16 X $2\frac{1}{2}$ cubits price Rs. 20 to Rs. 200.

Sarees (spotted body) laced flowers. Price Rs. 25 to Rs. 250.

Splendid array of new petti-coats in all colours or plain Rs. 2 to Rs. 8. Butta body Rs. $2\frac{1}{2}$ to Rs. 25.

Stylish, desirable and well-made Duppatas in high class laced work available in all colours.

Shining Silks, tables for Coats, Pants and Shirts, etc.

Superfine white milk Dhoties with thin borders, available from Rs. 7-8 to Rs. 16.

Select your favourite while there is plenty.

See it First, Buy it First, Wear it First, Enjoy it ever.
Stocks are better; Varieties are better,
Qualities are better, Prices are Lower.

Special display of our famous Brass Toys, for Children play with beautiful small shining utensils, 32 in number. Big set Rs. 4. small set Rs. 2.

Send for price lists and samples for coating and shirting Silks.

Superior genuine Musk Price per tola Rs. 35,

Goods Securely packed in neat card-board boxes.

All orders and communications, should be addressed to:—

THE MANAGER,
SILK PITAMBER COMPANY,
BENARES CITY, U. P., (INDIA).

Bisharad's Ayurvedic Laboratory.

2, Horo Kumer Tagore Sqr.,
(off Corporation Street, CALCUTTA.)
Estbd. 1900 A. D.

Siddha Makaradhwaja.

More potentialised than Sharagunabalijarita Makaradhwaja.
Best suited to the old and extremely debilitated.
The only hope for old age.

Price Rs. 64 per tola; 30 doses Rs. 10;
Postage etc , extra.

Marula Siddapa Chenabasappa Ganji. Laksmeshwar, Dharwar writes:—Kindly send one tola "Siddha Makaradhwaja" for Rs. 64 per V. P.I ordered $\frac{1}{8}$th tola a fortnight back for a Gonorrhœa case who is improved now." 8—12—17.

Makaradhwaja is the only remedy which can safely be administered to the new-born baby, the woman in the family way and in all cases where Medical Treatment fails.

Printed Literature accompanies every supply explaining its therapeutic uses and method of prescribing it in different diseases.

Liberal Discount given to Chemists, Druggists and Medical Men.

SRI BHARAT DHARMA MAHAMANDAL.

The All-India Hindu Socio-religious Association.

General President: H. H. the Maharaja of Durbhanga Bahadur.

Subscription for General Members each Rs. 2 a year.

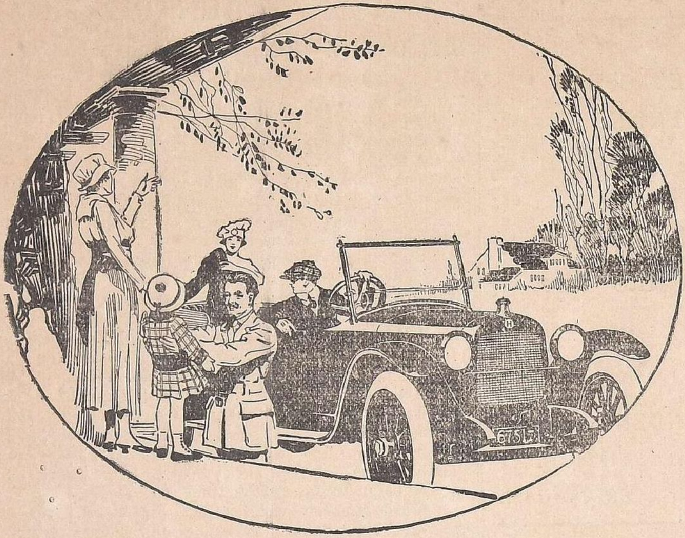
Members have the privileges of (*a*) the Mahamandal Benevolent Fund; (*b*) the Mahamandal Magazine (in English).—a High Class Monthly *free*; (*c*) all the Mahamandal *Shastric* Publications, at three-fourth price.

Prospectus and Specimen copy of the Magazine sent FREE.

AGENTS wanted in all important towns. Commission handsome.

The General Secretary, Sri Bharat Dharma Mahamandal,
Benares Cantonment.

THE HUPMOBILE="THE COMFORT CAR"



☞ The Best Car of its Class in the World. The Most Beautiful ever built.

Most Durable and Economical.

Hupmobile Reputation is a very real and a very vital thing; So real and vital in fact that it is hard to express in words.

Its influence is felt in the minds of many more people than have ever driven Hupmobiles. Its effects are found full-grown where least expected.

Our competitors are quite as conscious of it as we ourselves are. If words could express it, they would be such words as

Honesty—Thoroughness—Dependability.

For full particulars apply to:

THE TRICHY MOTOR SERVICE,

SRIRANGAM.

Sole Agents for the TRICHY, TANJORE, MADURA, and COIMBATORE Districts.

DELCO-LIGHT.

DELCO-LIGHT—the complete electric light and power plant, brings city convenience to the country dweller.

Just a touch on a button and you obtain a clean white shady light, or set your fan in motion, no expert knowledge required.

Delco-Light is a compact, self-contained, easy to operate piece of mechanism. In fact, it is

"A MODEL OF SIMPLICITY."

Prices: Delco-Light Set:— 32 volts, ¾ K. W. size, Rs. 2,300

" " 110 volts, 3 K. W. " " 4,900

Suitable for Schools, Tea Factories, Clubs, Bungalows, or any building which has not the advantage of a public supply.

Write for full particulars to:—

THE TRICHY MOTOR SERVICE, Srirangam.

Sole Agents for the TRICHY, TANJORE, MADURA and COIMBATORE DISTRICTS.

Printed and Published by T. K. Balasubrahmanya Aiyar B. A. at the Sri Vani Vilas Press, Srirangam.